

FEET WASHING.

The practice of feet washing in some of the protestant churches as a church ordinance, and discarded by others, if authorized and enjoined by the divine Lawgiver, should be practiced by all, but if not so authorized, the practice should be rejected by all. The all-important question, therefore, hinges on the authority of the practice as a church ordinance, instituted by Jesus Christ to be perpetuated by the christian worshipers.

This question should be seriously and impartially weighed by every Bible reader. For if the practice is not so authorized then it is a dangerous practice, whereas on the other hand if it is so authorized then it is dangerous to reject it. For it is written: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away, etc., God shall take away his part out of the book of life." Rev. xxii, 18, 19.

"God's purpose shall stand." Jer. li, 29 and his laws are not to be trifled with. "Till heaven and earth pass one jot or tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 18. What then is the evidence that the practice of feet washing is a church ordinance instituted and therefore authorized by the divine Lawgiver?

Let the Lord answer.

"Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one other's feet. For, I have given you an example that ye should do as I have done to you." This is not an old Jewish practice or ceremonial law given by Moses but if it had been and then afterward renewed and enjoined upon the christian worshipers, it would be in force all the same now, as if it had never been thought of prior to that time. It would be just as binding to-day as any other church institution. But it was not an old Jewish custom, as exemplified by the Lord.

What use would there have been for the example given by Christ, if it had been an old custom. In this example the Master washes the servant's feet.

We find no parallel to this in the

history of the Jews under the laws of Moses. There were instances where there was water set for them to wash their own feet. Gen. xviii, 3-43: xxiv.

And now we ask, did Christ tell the disciples to practice this ordinance only as long as the law of Moses remained in force, from the time He washed their feet. No indeed, it would have been too late for that, for Christ was crucified shortly after that and "Christ is the end of the law unto righteousness to all them that believe." Rom. x, 4. Therefore, the only time to put to practice the ordinance was of necessity under the new dispensation, as feet-washing was instituted not more than forty-five hours, before the time that Christ expired on the cross, and the "Hand writing of ordinances" of the law was nailed on the cross." Col. ii, 14.

This proves, that feet washing was instituted for the practice of christian worshipers, and we find that the practice was recognized by the apostle Paul, and practiced thirty-five years after it was instituted. 1 Tim. v, 10. What more could any man expect as evidence that the institution of feet washing, as recorded in Jno. xiii, is a church ordinance, instituted by Jesus Christ to be perpetuated in the church.

The place where feet washing was instituted does not effect the time and place for its observance, whether it was instituted in an upper room in Jerusalem or at the house of Simon the leper.

But it is all-important to know and obey the commands of the Lord.

E. K. T.

Christ—Satan.—Christ's work is to undo the evil which Satan does.

WHEN the service of the Lord seems hard, it is because we are but imperfectly performing it.—*L. P. Mercer.*

As from every storm-cloud comes the purifying breath of nature, so from every God-sent sorrow comes the holy benediction of a heavenly grace. Through heart-aches we learn to say, "Thy will be done;" and the griefs which once weighed us down now build us up, and in them we trace the love of God. Submission is life's greatest secret and the one most seldom learned.—*Ex.*

BAPTIZED IN A BROOK.

A CONVERTED CHINAMAN SAW THE PLACE IN A DREAM.

REV. DR. COLSON'S VISITOR JOURNEYED FROM BROOKLYN TO JAMAICA TO OBEY SUPERNATURAL INSTRUCTIONS.

JAMAICA, L. I., Dec. 10th, '94.—Two Chinese clad in American costumes called at the residence of Rev. T. L. Colson, in this village, Saturday afternoon. One of them said that he had been converted in Brooklyn a night or two before and desired to be baptized. This desire was inspired by a dream he had on Friday night. In his vision he saw a place called Jamaica, and was told that he must go there and be baptized. The point at which he wished the ceremony to take place was also mapped out by his vision. He begged the clergyman to go down there with him and perform the ceremony at once.

Dr. Poulson acquiesced, and the Chinaman immediately sent to a nearby stable and ordered a carriage. In a few minutes the stream pointed out by the Chinaman in his vision was reached, and the Chinaman asked the parson to alight from the carriage. Then the candidate for baptism put on a Chinese suit and went into the stream. The water was not deep enough for the candidate to stand erect, so he took a position upon his knees.

"I will baptize you," said Dr. Poulson, "but I cannot go into the water with you." "Allee light; me wantee go under," said the novitiate, seemingly impressed by the belief that the ceremony was useless unless he was thoroughly immersed in the water.

"Well, then," said the clergyman, "you will have to dip yourself."

The Celestial at once put his head and shoulders beneath the water, while Dr. Poulson performed the ceremony according to the formula of the Methodist Episcopal Church.

The baptized Chinaman gave his name as Amen Jung Kin Chun and his age as 36. He said he had been in this country fourteen years, and that he would at once start out as a missionary among his countrymen in San Francisco.

The above clipping is from the *New York Press* of Dec. 10th.

This case no doubt is the real cause of all clerical aversions, true honest baptism, which I take to be the undignified unpleasant manual service.

Sanctimonious, soft fingered, pious pretenders, who love their own ease more than they love the Master or the